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## SHALL THEY GO?

An application for passage to Liberia next fall, comprising thirty families and one hundred and forty persons, residents of Plymouth, North Carolina, has just been received by the American Colonization Society. The applicants are represented to be "industrious and pious," desirous to better their own condition and help to elevate Africa. They are self-moved, as are the nine hundred whose names were previously standing on our books—enrolled since the departure of our last expedition.

Shall the requests of these people be complied with? We have a first-class ship, admirably arranged and fitted up for the comfortable carriage of emigrants—the result of a fund given by a generous friend of the Society, and available only for that purpose. But we have not the means to meet her expenses, and to provision her for a suitable company of emigrants on the voyage, and for the support and the cost of their settlement during the first six months after landing in Liberia.

In this emergency, it is earnestly solicited that the Auxiliary Societies, and pastors of churches, take measures to call anew the attention of the philanthropic and Christian people whom they reach to the claims of the American Colonization Society, related as it is to the welfare of the people of color, and the spread of free evangelical religion in Africa.

That the prayer of worthy applicants should receive a prompt and favorable response is urged by the following briefly stated reasons:

*First.* Africa is their ancestral land—from which their fathers were stolen to serve white men. For centuries God seems to have kept that vast continent for the black race, by placing



pestilence at her gates, to prevent the intrusion of the avaricious and controlling Anglo-Saxon.

*Second.* In Liberia, they can have social equality, be owners of land, every family receiving, as a gift from the Government, twenty-five acres of land, and every single adult ten acres.

*Third.* They are assured, by their relatives and friends in Liberia, that their condition in that Republic is vastly better than that of the colored people of the United States, in respect to the means of living, home comforts, and ease of acquiring property.

*Fourth.* That they may carry our civilization, literature, arts, and Christianity to the millions whom Providence has made ready to receive them. They can do the foreign missionary work there as fast, as economically, and as effectively as it is done by any purely missionary organization.

*Fifth.* The satisfying of a want felt by the most intelligent of the colored population—of a nationality of their own; without which, it is generally conceded, the race can never attain to a respectable position in the family of nations.

Shall not the present applicants have a passage to Liberia? Having but lately attained their freedom, the most they can do is to provide themselves with an outfit with which to begin life in that new country. Philanthropic and Christian men of means are not likely to find a time when their aid is more needed or more useful.

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#### THE COUNTRY EAST OF LIBERIA.

##### BOPORO TO ZOLU.

We continue the "Narrative of a journey to Musardu, the capital of the Western Mandingoes," by Mr. Benjamin Anderson. The explorer and author was educated at the Monrovia Academy, and has the reputation of being an accomplished mathematician and surveyor. He was Secretary of the Treasury of Liberia under the Presidency of Mr. Warner.

The population of Boporo is of a mixed character, such as war, commerce, and the domestic slave-trade are calculated to produce; in consequence of which there are as many different languages spoken as there are tribes: Vey, Golah, Mambomah, Mandingo, Pessy, Boozie, Boondée, and the Hurrah languages. The Vey language is used for general communication. The

extent and population of these tribes are very variable elements. The population living in the town may be set down at three thousand, but there are many outlying villages and hamlets; and, considering these as the suburbs of Boporo, they undoubtedly raise the population to ten thousand. Many of the Mandingoes themselves, though they reside in the town with their families, have villages of slaves and servants scattered in every direction, wherever the purposes of agriculture invite or encourage.

The Mandingoes possess strong moral influence. Scarcely anything is undertaken without consulting their priests, whose prayers, blessings, and other rites are supposed to give a propitious turn to all the affairs of peace and war. They are Mohammedans; but, as the ruder tribes do not addict themselves to the intellectual habits of the Mandingoes, it has been found necessary to adjust the faith to the necessities of the case, and to temper some of the mummeries of fetichism with the teachings of Islam. Yet are there to be found individuals who do not prostitute their faith, and who are more scrupulous and sincere. It is believed by many persons that the Arabic learning of our Mandingoes, in reading and writing from the Koran, is purely mechanical, or a mere matter of memory.

Kaifal took a small Arabic grammar given to me by Professor Blyden, and showed himself thoroughly versed in all the distinctions of person, gender, and number, &c., in the conjugation of a verb. However, all are not equally proficient in this respect.

They have a mosque at Boporo, where nothing enjoined by their religion is omitted. It is attended solely by the Mandingoes, none of the other tribes visiting it; not because they are prohibited, for the Mandingoes would make proselytes of them all if they could. It is sufficient for the "Kaffirs," (unbelievers,) as they are denominated by the Mandingoes, to buy the amulets, necklaces, and belts containing transcripts from the Koran sewed up in them, to be worn around the neck, arms, or waist as preservatives from the casualties of war, sickness, or ill luck in trade or love.

The Mandingoes are scrupulously attentive to their worship. They regularly attend their services three times a day—five o'clock in the morning, three o'clock in the afternoon, and seven o'clock in the evening. In these services I was particularly attracted by the manner in which they chanted the cardinal article of their creed.

The Mandingoes living in the Boatswain country have many slaves. The slave population is supposed to treble the number of free persons. They are purchased chiefly from the Pessy,

Boozie, and other tribes. Many are reduced to the condition of slaves by being captured in war. Their chief labor is to perform the service of carriers for their masters in the trade of salt and country cloths carried between Boporo and Vannswah.

It seems to be the practice in every town where the water favors it to have cat-fish pools. The fish are not allowed to be disturbed; they are not only the consumers of the offal of the town, but from their shark-like and snappish manner a more fearful office can well be suspected. They are from one to three feet long, and will lie with patience and expectation all day long, their backs raw with scars, which their own ferocity inflicts on each other in the fierce struggle for food.

Boporo has a small market, held in the northeast suburbs of the town. The bartering is carried on solely by women. There is no established currency; the exchange takes place of one commodity for another, according to their mutual necessities. It is generally attended by one hundred and seventy-five to two hundred persons. The articles are palm-oil, rice, kaffee-seed, shallots—a small species of onion—meat, cotton stripes, tobacco, kola, earthen pots, etc. A great many country cloths are made at Boporo, every family having a small loom. They would economize both time and labor if they would employ our large loom, instead of the narrow six-inch loom they use. I have no doubt they would do so, if any civilized person would interest himself to show them.

These people are very sensible of the superiority of everything that comes from (Dru-kau) Monrovia, and they attempt to practice our civilization of themselves.

The king has a frame house at Totoquella, with a piazza surrounding it, all of native construction. He also uses chairs, tables, beds, bedsteads, looking-glasses, scented soaps, colognes, &c. He took great interest in examining my sextant, and even the pictures in my books: but that which afforded him the greatest pleasure was the stereoscope. He entreated me so earnestly to leave it with him that I felt myself bound to gratify his wishes in that respect, though I had specially intended it for Musardu.

He was no less satisfied when I flattered him with the prospect of a school for children being established at Boporo, telling me that when John B. Jordan traded there he was accustomed to get Jordan to teach him.

The king spells a little, and is somewhat acquainted with numbers. This is the place for the missionary to be of service; but it seems that, though Mohammed has a small mosque and school at Vannswah, almost in the Virginia settlement, the Christians have neither church nor school at Boporo.

The king's authority seems to be of a mixed character. In



some things he acts absolutely, while in others, such as war, he takes the counsel of the subordinate chiefs. He is judge or arbiter of all important differences between his subjects. He is a most patient hearer of all matters brought before him. I have known him to remain in his hammock for whole days, listening to what was to be said by either side, and his decisions seemed to be generally satisfactory.

A very peculiar but advantageous method obtains in the administration of justice. In order to obviate all further trouble after the decision is given, both plaintiff and defendant have to advance the cost and expenses before the suit begins; the very articles in which these charges are to be paid are placed in a conspicuous manner in the sight of every body. The presence of the money thereby becomes an incentive and stimulation to strenuous effort. As soon as the case is decided, nothing remains but for the victor to sweep the stakes. These cases between his subjects are frequently taxing and vexatious, yet the king is said to always preside with patience and a well-balanced impartiality.

But the king sometimes takes recreation from the severe affairs of life, at which time he is apt to enliven the hours of vacation from business with a glass of gin or whiskey, and then he goes playfully around the town attended by his people. It happens that his caprice is as innocent then as his gentle disposition is in his sober hours, for he hurts no one; only going from house to house, joking with and receiving little presents from his friends. Sometimes he attempts to dance, or to act some warlike feat; but want of youth and a rather fat body mar the practice.

Before I left Boporo for the interior, the king informed me that the distance, danger, and hazard were so great that he must consult the sand doctor as to the final issues of such a journey. He declared that, upon all such important matters, he trusted not to human prudence alone.

This individual, the sand doctor, by giving his fingers certain motions in a small pile of sand, is supposed to read the events of the future. We were carried into a thatch hut. Our diviner, spreading out a small pile of sand with his right hand, began to invoke the demon of the pile. The whole thing was conducted without thunder, lightning, or anything else, except the rapid, voluble utterances of our diviner himself. Again and again it was demanded of the flinty wisdoms whether or not the expedition should be successful; the responses indicated by these sandy hieroglyphics bid us begone and prosper. Thus it was that superstition at this time seconded the purposes of a rational inquiry. The king not unfrequently chided

me because I was indifferent and incredulous about such matters.

Every effort was made by the Boporo Mandingoes to prevent my going. It was told to Momoru that if anything befell me, he alone would be held responsible to the Government. Even old Gatumba sent word to Momoru not to allow me, under any circumstances whatever, to pass and "go behind them;" for he declared that I was going for no other purpose but to ruin their trade. It was the first time, I was informed, that the king had set himself in opposition to the advice and counsel of his chiefs, many of whom were greatly opposed to my passing though their country to go in the interior. I therefore exerted the greatest industry in purchasing their silence or assistance. But to the Boporo Mandingoes I held threatening language, in which I informed them that if I did not succeed in going to their country, I would return and break up all their trade at Vannswah.

Mr. Schieffelin's money, however, was the most powerful argument. It prevailed over every obstacle; it reconciled me to prejudices and persons the most difficult to deal with; invoked the blessings of Mohammed on my head; caused even the sands to become things of sense in my favor; singularly enlightened minds that before could not see why I wished to go in the interior, and finally reduced the prospect of my going in the interior to the most undoubted moral certainty.

On the 14th day of June I left Boporo for Totoquella; and on June 16th we left Totoquella for the interior, our company consisting of three Congoes—Jim, Alex, and Pickaninny—as carriers; Chancellor, the Golah, as interpreter, and Beah, the Mandingo, as guide. The rest of my Congoes, numbering fifteen, had returned to Monrovia, giving all kinds of false accounts of our proceedings.

I had now again to experience the effects of the jealousy of the Mandingoes. They had determined that I should not reach Musardu. They, therefore, gave secret instructions to the Mandingo guide, Beah, who was to accompany me, to delay and shuffle all along the route, so as to exhaust my means and discourage my perseverance, and thus to finally thwart the expedition. It was through this man's tricks that I was compelled to spend six months in going to Musardu, when only one was necessary.

On Tuesday, the 16th of June, we left Totoquella for the interior, the direction being, with very little deviation, east. The hilly features of the country became more striking; large granite boulders were scattered here and there; small creeks, flowing over beds of sand and gravel, drained the country from every direction into the St. Paul's river. About half-past four

o'clock P. M. we reached the northwestern edge of the Pessy country, and halted at a small hamlet for the night. Here the barometer stood 29.19; thermometer 84°.

Wednesday, the 17th of June, six A. M., barometer 29.20; thermometer 78° Fahrenheit. We pushed on, and passed through another Pessy village. The Pessies seemed to have an abundance of poultry, sheep, and rice; here we halted.

Thursday, the 18th of June, we started on our journey, the country bearing the same hilly appearance. We halted at a considerable village, called Sellayo, about twelve o'clock. The chief was swinging in his hammock in a half-finished shed; he was sullen, and scarcely spoke; he, however, deigned to give us a little palm wine. We made him a small (dash) present, at which he was quite displeased; but we cut short all grumbling by starting off soon in the morning.

Friday, the 19th, we passed through Nesebeah (red hill) and Pollamah, Pessy villages, and halted at Zelleki's town at half-past three P. M. This village contained two hundred and fifty houses, built in the usual style; the body being of clay, and of a circular shape, with thatched conical coverings. This village wore an indifferent appearance, showing scarcely any activity in any species of industry. On account of its sameness, we were glad enough to leave it. Outside of its barricade was a large creek, containing catfish, as at Boporo.

The only thing that rendered idle hours tolerable was King Momoru's daughter, who had married a Mandingo residing in the village. She very much resembled her father, and was of the same jovial disposition; and when I left the village she marched out before me, with my musket at shoulder arms, at a military pace, imitating what she had seen at Monrovia the last time she was down there with her father.

Saturday, June 20, 1868, we reached Barkomah, the largest Pessy town in this direction. King Pato is not stamped by nature for a king, and his town is neither commendable for cleanliness nor industry. It contains three hundred dilapidated houses, half a dozen cows, some large Mandingo dogs, about eight hundred inhabitants, and is surrounded on all sides by impenetrable jungle, which is considered a sufficient barrier from all attacks. It is difficult to conceive whether this plan of defence was suggested by cowardice or laziness. We were lodged in a miserable hut, about twelve feet long by eight feet wide, and five feet high.

We had to endure this bamboo cage for ten days, because our guide had friends, who made him as comfortable as we were wretched. We were delayed under various pretexts, the chief of which was, that, as my boys had almost given out, assistance had to be procured for carrying our luggage.



On the 1st of July we started from Barkomah, and crossed a considerable tributary of the St. Paul's river, seventy-five feet wide, running in the direction of southwest, between banks of clay, eight feet on one side and fifteen feet on the other, with a velocity of forty feet in fifteen seconds. The stream is ten feet deep in this place, and is known to overflow its banks on the eight-foot side in the depths of the rains. It is crossed on slender poles tied together. Only one person can cross at a time; and just as the burdened traveller reaches the middle he is arrested by a ticklish swaying, that threatens to unbalance him into the waters below; here he dares not move until the restive poles regain their quiet. It has blighted many a prospect, or rather melted many a basket of salt. In days gone by, it was crossed by a suspension bridge of wicker-work, elevated fifteen feet above the surface, as appeared by the remains of logs and withes. This stream separates the Pessy country at this point from the Deh country.

The Deh people are a small tribe intervening between the Pessy and Bonsie people. They seem to be a distinct people, and speak a strong, rough, guttural language, similar to our Kroo tribe on the coast, whom they resemble in many other particulars. They have more fire in their eyes than the Pessy people. After a half-hour's walk we passed through the Deh villages of Mue-Zue and Yalah, and halted at Dallazeah. The Deh people, in proffering their hospitalities, offered us dog for dinner, which was politely declined.

On Thursday, the 2d of July, we started from Dallazeah. Farms of rice, corn, cotton, and tobacco succeeded each other in an order truly pleasing to look at. The people are very industrious. The women, on seeing me, began to tremble with fear; and though some of my people, with whom they were well acquainted, tried to assure them, they could not be persuaded to approach me. Keeping the direction east, we passed another Deh village—Malung, (water.) From here we came to the site of a large Deh town—Gellabonda, (lightning)—which had been completely destroyed by a civil war. It was so elevated, that we had but to look E. S. E. to see a large part of the Barline country, and the very parts in which war was then raging. Indeed, we had hitherto followed the Barline route; but at two o'clock p. m. our guide, Beah, changed the direction, remarking, as he did so, powder and ball were in the path he had left. We halted at Mahfatah, a small Deh village. At night one of their houses caught on fire, and but for the activity of our people the whole of their frail bamboo dwellings would have been consumed. These people travel very little, and are consequently ruder, and, as I then supposed, less hospitable than the other tribes. We passed the



4th of July here, the barometer standing at 28.89, thermometer 80°, ten o'clock A. M., weather cloudy.

Friday, the 5th of July, we started on our journey, passing through several Deh villages. We also crossed a small falls called Gawboah, with water rushing over granite beds, colored red and gray, with seams of white quartz and red feldspar ramifying the bed in many directions. We halted at Zolagbee, the largest and last town of the Deh people. This town contained three hundred houses, more or less, in a state of dilapidation.

On the 7th we reached the Bonsie country, or the Domar division of the Bonsies. We passed through Powlazue, Unzugahzeah, Kaulibodah, and halted at Yahwahzue. These towns are large and densely peopled, surrounded with high and massive walls of clay and earth. It was here that the Barline people had been lately making reprisals, capturing the women and slaves on the farms. It was therefore necessary that our Bonsie friends should exercise constant vigilance, and be ready to sally forth from their walls at a moment's warning to repel these incursions.

You no sooner arrive in the Bonsie country than a contrast of cleanliness, order, and industry strikes you. That tribe, continually represented to us as savage, fierce, and intractable, at once invites you into its large walled towns with all the hospitalities and courtesy that the minds of this simple, untutored people can think of.

I arrived at Zolu's town on the 8th of July, 1868, at four o'clock P. M. The walls of this town are from eighteen to twenty feet high, consisting of clay, and very thick. A regular salvo of musketry announced my entrance, and quickly a band of music made its appearance, consisting of twelve large and small ivory horns, and a half dozen drums of various sizes and sounds. I was conducted to the market space, in the centre of the town, and there welcomed amidst the blast and flourish of Bonsie music and the firing of muskets.

They were astonished and overjoyed that a "Wegee" an American should come so far to visit them in their own country. A thousand strange faces, whom I had never before seen, were gazing at me. After their curiosity and wonder had been satisfied, they gave me spacious and comfortable lodgings, and commenced a series of hospitalities, which from mere quantity alone became oppressive.

This part of Africa likes a clean face, and especially a full-flowing gown, which is not only a more graceful attire, but more comfortable and healthy than the tight-fitting pieces which we call civilized clothing. This town, like Boporo, has its small daily market; but the large weekly market, which is held every Thursday, and to which the neighboring towns-peo-

ple usually resort, is held at Zow-Zow, a very large town fifteen miles E. N. E. of Zolu. I visited this market. The hum of voices could be heard in the distance like the noise of a waterfall. It is attended by five or six thousand people. The bargaining is generally conducted by the women, except the country cloth trade, which is carried on by the men. The exchange is generally a barter; one article is exchanged for another, according to the mutual wants of the buyer and seller. Salt and kola, however, have the character of a currency, and large bargains are generally valued in these articles. They are the expression of prices in all important bargains. Kola usually performs the same service our coppers do in small bargains. These markets also have the character of holiday or pleasure-days. Every one appears in his or her best attire. The women wear blue and colored country cloths, girded tastefully around their waists, their heads bound round with a large three-cornered handkerchief of the same material. Blue beads, intermixed with their favorite "pateriki," (brass buttons,) encircle their necks, their faces ornamented with blue pigment and smiles.

In going around the market, and even on the road as you go to the market, you are sure to be loaded with ground-nuts, bananas, and rice-bread. Rice forms the chief breadstuff, cassavas and potatoes the next. Potatoes grow to an enormous size, and will weigh from six to eight pounds. My Congo carriers were greatly elated when they bought a bushel of white rice for four brass buttons and a few needles. Considering the large farms and the quantities of old rice from the previous crop which must remain unconsumed, rice can never be a source of profit to these people until they have a road and conveyance to cart it down to some civilized settlement.

The two great farming staples in the Boozie country are rice and cotton. Sometimes the rice and cotton are planted together, but most of the cotton-farms succeed the rice-farms. The cotton-farms bear no proportion in size to the rice-farms, yet they are large, for they have to clothe a country densely populated, where men, women, and children all go clothed, and no foreign manufactures scarcely reach them. Cotton-gins would be a blessing to these people, for the manner in which they are obliged to prepare cotton for spinning is painful and tedious to the last degree of labor. This part of the labor is done by the women; the men do the weaving. The spindle is in the hands of every woman, from the princess to the slave. The dyeing of cloth is also done by the women, at which the Mandingoes are the most expert, and they know how to impart various shades of blue in a permanent and beautiful manner. Though they have an abundance of cam-

wood, I have never seen them use it for the purposes of dyeing. The chief colors used are blue and yellow; the latter color is extracted from bark. Taking into account that these people not only clothe themselves, but furnish the vast number of cloths that are brought to the coast to be used in the leeward trade, it shows what the cotton-producing power of the country would become if this primitive, barbarian industry were only assisted by some labor-saving machinery.

The Boozies are a very polite people; the slightest favor is repaid with an "emmamow"—thank you. Do you dance or afford any amusement whatever, you receive the "emmamow." Are you engaged in any labor or business for yourself or others, you are as heartily "thanked" by those whom it does not in the least concern as if it were for themselves. If you are carrying a heavy burden on the road, and happen to meet a friend, he thanks you as if you were doing it for him. My Congo carriers, who were nearly fagged out with the weight of their burdens, used to be annoyed with this kind of civility, that contained all thanks and no assistance, and the Bonsie "emmamow" was often exchanged for the Congo "kona-pembo," (go to the devil,) an exhortation not unreasonable where misery is prolonged by politeness, and where one having his back bent, burdened, and almost broke, has to be stopped to be thanked and to snap fingers half a dozen times.

The soil of Zolu is chiefly a red sandstone, and the eastern road, worn down three feet by constant travelling and the successive washings of the rains, exhibits to this depth its internal peculiarities—red sandstone, consolidated in proportion as the depth increases, but of crude and crumbling consistence at the surface, with ramifications of clear and distinct veins of white quartz from one to two and a half inches wide. On some of the hills there are large boulders of granite, and some of them have markings crossing each other nearly in parallels, in a direction from N. W. to S. E., and N. E. to S. W. The markings seem deeply ingrained, and are not so much sensible to the touch as visible to the eye. There is also in this country a stone of a very beautiful green color, capable of receiving a high polish, a large piece of which was placed at the eastern gate of the town for a stepping-stone, and which, in that position, from the frequent treadings it receives, had a finely-polished surface. The character of the soil of the plains is principally clay and sand. The red sandstone at Zolu begins in the southwestern portion of the Pessy country, at the town called Nessebeah, (red hill,) and it is in this vicinity that the soil, changing from a mixture of clay, and sand, and granite pebbles, forms a red clayey and sandy composition. Nessebeah is located upon a very elevated hill of red clay and sand,



which presents every grade of condensation, from a loose soil to a solid rock. In the town were huge granite rocks, resting upon elevated beds of this red soil, as if they had been purposely placed there by human effort; but they owe their position to some former powers of nature and the subsequent washings of the rains. The elevation and position of these rocks serve to show what vast quantities of soil have been washed down in the plains and valleys below. Very extensive views are had from this site. The sides of the hills being rather steep, the soil, on this account, is inclined to shelve down, and to lay bare entirely its color and composition from the top to the bottom. These red slopes form a curious contrast to the abundant green vegetation with which their summits and the plains below are clothed.

I arrived at Zolu on the 8th of July. Here it was that the Mandingo guide, Beah, according to the instructions that had been given him by King Momoru, was to spend a couple of weeks in trying to reconcile the differences between the Bonsies and the Barline people.

Three days after our arrival Beah went to Salaghee, in order to open negotiations, both for the release of the young prince, Cavvea, and to stop the war between the Bonsies and Barlines. King Momoru had already sent the same proposals for reconciliation to the Barline people by some Mandingoes, who were to act in concert with Beah in bringing about peace. Nor was Daffahborrah disinclined to entertain these proposals for peace. His town, being on the confines of the Boozie and Barline territory, was more subject, on this account, to the incursions of the latter; and, indeed, on his town had fallen most of the brunt of the war.

Beah, after two days' absence at Salaghee, returned. He informed me that Daffahborrah had requested him not to bring me to his town, as he was afraid of the great war medicine which his people told him I had in my possession. This war medicine was a bottle of nitric acid, given me by Dr. Dunbar for the purpose of trying gold. My Congoes, having witnessed some of its effects on cloth, metal, &c., had given it a fearful reputation: A table-spoonful scattered in a crowd would kill a hundred men; the least bit on a thatch house would burn up a whole town; I had but to stand outside the walls and throw it in the air to cause destruction to any town. This bottle of "medicine" began to give me great inconvenience; everybody refused to carry it. A big bandage of rags and thatch housed the fiery spirit; great was the ceremony in assigning it its place wherever I happened to stop. Daffahborrah could not be blamed for refusing to see me. Beah returned to Salaghee, and remained three weeks.



It was now about the beginning of August, and the depth of the rains. I therefore determined to shun all exposure from the weather. What I particularly dreaded was the losing or damaging my instruments in crossing the creeks, with which a country rugged with every feature of hill and dale is everywhere intersected. In the dries, many of them scarcely contain water enough to cover the foot; but in the rains, they become torrents, eight and ten feet deep, with a swift and destructive current, being, in fact, drains or gullies tilted toward the main reservoirs, the St. Paul's and Little Cape Mount rivers. The rains had fairly set in, yet the quantity of water is much less than what I have been accustomed to experience on the seaboard at Monrovia.

The country is every variety of hill, plain, and valley. Standing upon an elevation, it seemed to me that the people had attempted to cover the whole country with their rice-fields. Toward the west could be seen the rice-hills enveloped in showers; succeeding that, whole mountain sides of rice partly buried in vapor; next to that could be seen a brilliant sunlight spread over the brown and ripening plains of rice below.

It would be difficult to describe into how many scenes sunshine, showers, clouds, and vapor can vary a locality, itself an expression of every variety of change. Only here and there could be seen patches of large forest trees. So completely had this section of the country been farmed over and over, that only saplings of three or four years' growth covered the uncultivated parts. Nor will they be allowed to attain a greater age or size before the requirements of agriculture will clear them for rice and cotton-fields. This is the chief reason why all the barricades or walls of towns in this section of the country are formed of earth and clay, instead of the large stakes that are used by the natives living in the vicinity of Liberia.

The Bonsie people have very tractable dispositions, and are wedded to no particular species of error. Fetichism has no strong hold on them. They believe in that thing most that manifests the greatest visible superiority or power. They are greatly duped by the fraud and chicanery of the Mohammedan Mandingo priests.

In general physical appearance, the Boozies are well built, generally from five and a half to six feet in stature, with stoutly developed bodies, of sufficient muscular strength to hold a United States musket, bayonet fixed, at full arm's length, in one hand. They are an exceedingly healthy people, and of very clean habits. They bathe regularly twice a day, night and morning, in warm water, besides the intermediate

cold-water baths they are sure to take at whatever creek they happen to cross in their daily walking. For cleaning the teeth they use a brush made of rattan, admirably adapted for the purpose. Paring the finger and toe-nails is carried to excess. And the women of Zolu are foolish enough to pluck away part of their eyebrows and eyelashes, things with which nature had not too lavishly furnished them from the first.

Many of the women are very pretty; and for the many faces with which I am acquainted at Monrovia, resemblances, and close resemblances, are to be found among the Boozies. Most of our people at Monrovia are fond of deriving themselves from the Mandingoes. I am sorry to say that this Boozie type of resemblance does not confirm an origin so noble and consoling. We must, therefore, rest satisfied with humbler antecedents.

As soon as the weather permitted travelling, I insisted on Beah resuming the journey; but he framed many excuses, and finally, to rid himself of my importunities, ran off to Bokkasah, where his family resided. Thither I dispatched one of my boys, demanding his return, but he refused to come. Beah was trying to carry out the secret instructions he had received from the Boporo Mandingoes. To trammel and obstruct my going still more, he sent word to the Boozies at Zolu that they were not to allow me to go anywhere; for, if anything befell Momoru's American man, they alone would be held responsible for it. Three times I endeavored to leave the town, but the people, by entreaties, presents, and every means of persuasion they could think of, compelled me to relinquish my intentions.

Beah had duped them as to the real reasons of delay. Finally, it was appointed that if Beah should not return in two weeks I was to go anywhere I chose. The time expired without Beah making his appearance.

(TO BE CONTINUED.)

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From the National Baptist.

#### MISSIONS IN INTERIOR WEST AFRICA.

In the Annual Report of the Baptist General Convention, published in the *Baptist Missionary Magazine* for June, 1840, it is stated, under the head of "Mission in West Africa," on page 136:

"Apart from the mission to the Bassas, and other tribes in the immediate vicinity of Liberia, it has been a subject of inquiry at different times, how far and in what directions it may be advisable to extend our operations into the interior? The mission already established in West Africa was designed

more especially for the benefit of the native population, its influence on the colony being incidental; and it would only be in fulfilment of the original plan to advance to the tribes in the interior as rapidly and as widely as the requisite means shall be furnished. The subject derives new interest from the fact that the hearts of some of our young brethren have been specially directed (we would hope by the Spirit of God) to the numerous population on the banks of the Niger, who have offered their services to the Board, and are now waiting for an opportunity to commence the enterprise."

In the Annual Report for 1841, published in the *Missionary Magazine* for June, it is stated, on page 183, that Messrs. Fielding and Constantine, and their wives, arrived at Edina, at the mouth of the St. John's river, in Grand Bassa county, in Liberia, on the 3d of December, 1840. "They were to remain at that place until past their acclimation, and were then expected to proceed to the interior by the way of Fernando Po and the river Niger." But in a note, on the same page, it is stated: "Since this report was put to press, the mournful tidings have reached us of the death of Mrs. Fielding, on the 3d of January, 1841, after an illness of about nine days, and of Mr. Fielding, a fortnight afterwards."

As the African Mission has been re-established by the American Baptist Missionary Union, we hope that the original purpose to enter the *interior* of Africa will not be forgotten. During the years which have elapsed, two facts have been thoroughly established: *First*, that the best missionary route to the interior of Africa will be to start from Monrovia, the capital of the Republic of Liberia, and then proceed up the St. Paul's river, taking the route of the Mandingo caravans to Bopora. *Second*, that men of the African race will be the best missionaries for the interior of Africa, because of their superior adaptation to the climate.

A generous friend of Africa, Robert Arthington, of Leeds, England, in an able article on the "Moral Conquest of Africa," has proposed, "in order to destroy the slave trade throughout Africa, and spread the blessings of the Gospel everywhere throughout the land, to form a chain of colonies across the breadth of Africa." He not only proposed, but has himself generously defrayed the expense—more than seven thousand dollars—of sending out the first company, composed of *seventy-nine* persons. This missionary band of colonists, known as the "Arthington Company," reached Liberia on the 19th of December, 1869, and proceeded up the St. Paul's river to establish themselves near the falls or rapids of that river. We hope that the earnest prayers of American and English Christians may be offered in behalf of this company of pioneers



of civilization and Christianity. Their settlement will form a base of action for future efforts. Others are ready to follow them. Shall the means be wanting? The large ship *Golconda* can carry hundreds comfortably. The efforts of the American Colonization Society will not supersede, but will greatly promote direct ministerial missionary labor. Preaching missionaries are needed, who can give their whole time to the work of saving souls, while the agricultural portion of the emigrants can aid in the prayer-meetings and Sunday schools, and also train native youth as members of their families.

As men of generous hearts have founded scholarships, and endowed professorships, why should not large gifts be made, sufficient by the annual interest to sustain missionaries in the interior of Africa? The sum of ten thousand dollars would sustain, by the annual interest, a preaching missionary in Africa. Or the interest of ten thousand dollars could be applied to sending out selected families of pious freedmen. Smaller gifts can be applied to the sending out of one or more pious missionary colonists, who will sustain themselves by their farms.

A noble ship of more than one thousand tons, the *Golconda*, has been procured, mainly by the generous gift of thirty-five thousand dollars from a citizen, now deceased, of Maryland. This ship has just returned safely to Baltimore from Africa, and is now ready to start again, provided the sum of ten thousand dollars can be secured. Will not each reader resolve to give or collect ten dollars or more for the great work of civilizing and Christianizing Africa by the instrumentality of colored men?

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#### A NEW ERA FOR AFRICA.

There has been for years preparing a wonderful change in the condition of the African people. The abolition of negro slavery throughout nearly the whole civilized world; the elevation of the negroes to full citizenship in the United States; the organization of several independent Christian republics in Eastern Africa, as the Orange Free State, and the Trans-Vaal Republic; the opening of the Suez Canal; the Christianization of Madagascar—are some of many facts which indicate that a complete revolution is being wrought in the present religious, political, and social relations of the Africans, and that the near future seems to have for them a new destiny in store.

In the light of this consideration, many other facts, which in themselves alone might not seem to have cosmopolitan importance, are calculated to attract increased attention. One of these is the expedition of Sir Samuel Baker to the sources of the Nile. This enterprising Englishman is well known as a



bold traveller, who has materially advanced our knowledge of the sources of the great river. Sir Samuel is now in the service of the Viceroy—has been made a Pasha, and put at the head of a military expedition, from which the conquest of rich and extensive countries, that have been for centuries, and still are a prey to uninterrupted civil wars, is expected. One of the first objects of the expedition is the thorough suppression of the slave trade. The freed negroes will be settled on a fertile tract of land on the banks of the Nile. They will be supplied with cotton and other seed, as well as with agricultural implements, and no efforts will be spared to convert the roaming savages into civilized colonists. To secure the peace of the new settlements, a number of military colonies will be established; the native tribes will be compelled to live in peace with each other, and, in order to be safe from famine, to cultivate a tract of land proportionate to their number. A railroad is to connect Suakim, a port on the Red Sea, with Khartoum, and it is expected thus to give a powerful impulse to the rapid development of the great resources of the fertile regions on the Upper Nile, and to make an incalculable addition to the revenues of the Viceroy.—*The Methodist.*

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SO MANY YEARS, SO LITTLE GOOD!

It is quite common with infidel and scoffing writers to take the number of converts to Christianity in a heathen country, and, dividing by this number the amount of money expended on the field, to say: "So much it costs to convert one heathen." The small number of converts and the great amount of money make an exhibit that unbelief loves to hold up as a complete argument against missions. A similar and equally sophistical and injurious effort is now made to depreciate the usefulness of the colonization scheme in Liberia. So much money, so few men! So many years, so little good!

The same sneer has been made from the infancy of the human race, and will be made to the end. The colony of Liberia differs only from other experiments of the kind in this, that its success has been greater than any other in human history. It has done more good, with less money and less suffering, than any other colony, and to this day is a living proof of the wisdom and philanthropy of the men who founded and nurtured it. There the colony stands, and the blessing of God is upon it. It is a home for the African, if he wishes to have one there; and no one goes who does not wish to go. It is a Republic, and men struggle there, as here, to go ahead. Some are disappointed; some are sick; some are poor; and they write letters detailing their sufferings, and enemies publish

them to divert funds from the cause. But the colony is there, and the Gospel is there, and good government, and Christian homes, and a chance for all; and who will deny the right of an African to go there, or of a friend to help him if he wants to? It is a good work, and there are few, compared with the whole number of good men, who care to aid it. Therefore it is all the more ungracious to lay a straw in its way. It has God's blessing, and is itself blessing Africa. It deserves our prayers and support.—*New York Observer*.

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From the Brooklyn Daily Eagle.

#### AFRICA'S EVANGELIZATION.

A meeting in behalf of the American Colonization Society was held on Sunday evening, April 24, in the Clinton Avenue Congregational Church, which was presided over by Rev. Dr. Budington, pastor of the church. The opening services were conducted by Rev. Dr. Budington, who afterwards invited the attention of the audience to a statement to be made by Rev. Dr. Orcutt, Secretary of the Society.

Rev. Dr. Orcutt, Secretary of the American Colonization Society, on being introduced, said: Some thirty-five years ago, the eloquent and lamented Bethune came from Utica to New York city to address a public meeting in behalf of African Colonization. A large and intelligent audience had assembled to hear him.

The Doctor commenced by saying: "After my arrival in town, where I expected to meet a friend whom I had known for several years, and whom I was anxious to meet again, I was informed, to my grief and consternation, that he was dead and buried; for that the funeral obsequies of the American Colonization Society were attended yesterday. But when I behold this numerous audience, it seems as if there had been a resurrection; for it is a collection of the most beautiful corpses I ever saw. They remind me of two lines of the poet:

"On the cold cheek of death smiles and roses are blending,  
And beauty immortal awakes from the tomb."

It has been the lot of this Society to experience a good many such deaths, and as many like resurrections. The present occasion is pleasing evidence that it is still a living thing; and though its mission is not fully accomplished, to all minds well informed on the subject the Republic of Liberia is proof enough that it has not lived in vain.

There is a class of persons who are accustomed to speak disparagingly both of the Society and its work. These represent

Liberia as a failure—that the settlers are suffering and dying and relapsing into barbarism. Against the truth of such statements we have abundant reliable testimony. Allow me to call your attention to that of Hon. Abraham Hanson, Minister Resident and Consul General of the United States to the Republic of Liberia. Also to that of H. W. Johnson, Esq., an intelligent emigrant from Canandaigua, and a lawyer highly commended by the Ontario Bar; and also that of Hon. E. J. Royce, who is now President of the Republic.

It had been announced that an address would be delivered by Hon. Joshua T. Van Cott, but during the evening a note was received by Dr. Orcutt, in which Mr. Van Cott excused himself from attending on the ground of severe illness.

The next speaker was Rev. Dr. Schenck, of St. Ann's Church, who said there was no way in which he could testify to the very great interest he felt in the American Colonization Society more than by the fact that he was there that evening. He had been on his feet for seven hours, and had had his mouth open for four hours, and was therefore in no great condition to make a speech, and had attended principally for the purpose of giving the cause a friendly salutation, and bidding it God-speed. Many years ago a great many persons in the country were hostile to it, and the Society had consequently known many seasons of great depression, but it had subsequently revived, when the subject of its operations became better known. At the present time it was looked upon as a great religious question, and concerned all the religious citizens both of America and Europe, as being a part of the great work which God had given them to do. There could be no doubt but that all the world was to be redeemed to Christ. They knew that the curse rested upon Ham and his descendants, but the first of those descendants who had been turned to Christ was Simon, the Cyrenian, who had borne the cross, which was found to be too heavy for the lacerated shoulders of the suffering Saviour. That event, which identified a negro with the crucifixion on Calvary, he looked upon as being the first dawning of that great light which was to send a knowledge of Christianity into the minds of the children of Ham. It was from that stand-point that it came before them in the light of a great religious subject, and it seemed to him that it was peculiarly appropriate that to the United States should be given the task of solving the great problem of African civilization. There was no nation upon the face of the earth that had the same opportunity to do for Africa what America could do, and now there was a good chance to pay back the debt that was owing her for stealing her children and selling them into bondage. That point had been reached through the throes.

of the recent civil convulsions, and slavery had been finally abolished.

Thus far the colonization of Africa by American negroes had done what the combined navies of Europe and America had failed to accomplish—it had abolished the slave trade on that Coast, and where barracoons were formerly established, churches and school-houses are now to be found. The work had been greatly blessed, and they were to ask whether their efforts in that direction ought not to be increased, and it seemed to him that they were called upon to do all that they could for Africa, more especially as she was being opened up to commerce, and the whole world was beginning to understand and appreciate her many advantages. The work he would have them engage in was that of evangelizing Africa, and the circumstances to which he had alluded proved that the appeal was urgent, and one to which a deaf ear could not be turned. When he saw the heathen of China flocking by thousands to this country, he felt that the great work of African evangelization ought to be completed as speedily as possible, in order that they might do for the Flowery Kingdom what he hoped would by that time have been done for Ethiopia. The time had come, in the history of Christian missions, when the work of evangelization would have to be reorganized. If time were permitted he could show that it was absolutely necessary that the missionary work should be thoroughly reorganized. How it was to be done he was not prepared to say, but he believed that the colonization scheme might be used as a mighty lever to promote the spread of the Gospel. He believed that the true missionary agency would have to be more symmetrical, and missionaries in future ought to be men who could sympathize with those to whom they were sent. The churches were beginning to understand that the men who go to Africa must not only be able to preach to the people, but they must also be able to teach them how to build houses and boats, as the exhibition of one little art of that kind would make hundreds of converts.

It was proposed to show to Africa what America could make of her. Men of intelligence should be sent there, men belonging to the same race, and in that manner would the product of a high civilization be exhibited there, and the people would see Christianity in its best aspect. The American Colonization Society was, he thought, the best-arranged and most symmetrical enterprise of the kind to be found in the world, and as such he was one of its warmest advocates. In whatever light they looked at it, it was a cause which commended itself to the entire co-operation of their hearts and hands.

Rev. Dr. Samson, President of Columbian College, D. C., was



then introduced. He said most people were animated by and believed in prophecies, and he had been speaking that day of what David had written in the Sixty-eighth Psalm, "Ethiopia shall soon stretch out her hands unto God." Was the work which was begun when Simon, the Cyrenian, bore the cross of Calvary, to be completed in these days? He then spoke of the spread of the Gospel among the colored men in Washington and other cities, and said the great question was, what is to be done for the regeneration of Africa? Ethiopia occupied a much larger space than was generally supposed, and many of the most famous of the ancient cities, such as Nineveh and others, were within her borders. Then, again, the race of Ham was the first one that was developed on the face of the earth. It was to that race that Melchisedec, Jethro, and other men belonged, and it therefore seemed to him that there must have been something great in that race. Not only was it the first to be developed, but traces of the ancient Ethiopian civilization are still to be found in many parts of Asia, and also in Central and Northern Africa. Those portions of Africa were afterwards visited by the Greeks and Romans, and in a vocabulary of the dialects of the tribes of Central Africa, which was published a few years ago, many Greek words were found. The dark ages, however, intervened, and all knowledge of the interior of Africa was lost. Now, however, it seemed to him that, through the efforts of Dr. Livingstone, Sir Samuel Baker, and other travellers, the country would be thoroughly explored, and that once again the arts of civilization would be taught in Africa. This time, however, the work would not be carried out by heathens and barbarians, but missionaries would also carry to the tribes a knowledge of the living God. Dr. Samson then spoke at considerable length of the good which had been done by the English settlement at Sierra Leone, and by the Republic of Liberia. Fourteen thousand emigrants had already been colonized there, and there were hundreds of others all through the South who were desirous of passage and settlement.

After singing another hymn, the benediction was pronounced, and the congregation dispersed.

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From the Albany Argus.

#### SHALL AFRICA BE CIVILIZED?

There was a large meeting on Sunday evening, May 1, in Dr. Darling's Church, under the auspices of the American Colonization Society. The Rev. Dr. Darling presided. Prayer was offered by the venerable Dr. Samuel H. Cox.

The first speaker was the Rev. Dr. Orcutt, Secretary of the American Colonization Society. He proceeded to say that the

American Colonization Society was not dead, as some had supposed. The Republic of Liberia was proof that it had not lived in vain. Its object was to redeem Africa, through her own children. We see what it cost us to evangelize a New World. The march of Christian civilization had been across the Atlantic ocean, until now it had reached the Pacific shore. Only one continent remains to be reached, and the reason why it had not been reached was, that it did not lie in the line of the march of progress. But it was a great continent, containing three times the population of our own. It was rich in resources. How was it to be reached except through the medium of Africa's own sons? The Anglo Saxons had succeeded everywhere, but Africa repelled us by its climate. But he need not say that we had Africans among us who could be used for this work. More than half a million of Africa's sons had come into the Christian church in this country. Was it not possible for God to send some of these? They could endure the climate. Would not God use them to accomplish the Christianization of Africa?

Already the work had been begun. The Republic of Liberia had been organized upon the plan of our own. Six hundred thousand Africans were under that new Republic. They were surrounded by barbarous tribes. We had reached the last continent to be conquered to Christ. The period has now arrived when the Ethiopian begins to stretch out his hand unto God. But how were the Africans in American to get over there? These people among us were poor, and they must be helped. The American Colonization Society had helped thousands of them to return to the land of their origin. It had been stated that the American Colonization Society was a failure; that the negroes sent back were lapsing into barbarism. But this was not so. The fact that the Society existed through all such calumnies was one answer. Another was the truthful testimony of personal observers, who ought to know. He referred to the testimony of many who had spent one, two, three, or more years in Liberia. They all agree that immense progress had been made. Fifty years ago, where Liberia now stands, savage tribes, with snake-worship, held sway. The location itself was an unimproved spot. Now there was a College, numerous churches and schools, a thriving population, and a growing civilization. This had been accomplished through the efforts of the American Colonization Society. Let us go on with the good work thus begun. Africans have been used under God to redeem Africa. Shall we not push forward the noble and Christian work?

It had been thought that since the war there was no call for African colonization—that the negroes would not return. This

was not true. There were never so many applications to the Society as since the war. The Society had sent out 2,300 during the past four years. Many of them were professing Christians. Within a few months there had been hundreds of applications for passage. To the black man there was a repulsion here, while there was an attraction there. What better object then than the purpose of this Society to thus labor for the redemption of Africa, through the labors of the colored men of America? He read the testimony of a negro who preferred to go to Africa, where he could be equal in all respects with the masses, rather than stay here at large pay, where he knew he was not and could not be an equal. White missionaries could not live in Africa. The experiment had been tried at great loss of life. It was evident that we must use the negro to save Africa. Shall we not, then, avail ourselves of him, and thus, under God, lift Africa from the darkness in which she is now involved?

Rev. Dr. Maclean, ex-President of Princeton College, addressed the meeting. Originally the question was, what could be done to elevate the free negroes of the United States? This was finally answered by the attempt to establish a negro colony, a Republic, in Africa, modelled after our own. The government of Liberia did more to put down the slave trade than the navies of England and the United States combined. Thus much we know this Society had accomplished. What would President Roberts have been had he remained in this country? Nothing. And yet he was a wise and sagacious man—a man of great influence in Africa, and the President of a College. That College was an excellent institution, having an able corps of professors. It was hoped that this College would not only tell upon Liberia, but upon the surrounding tribes and nations.

To establish missions among the African tribes it was necessary to have some power that they would respect. The Republic of Liberia afforded that very thing. This, too, the Colonization Society had accomplished. He urged the necessity of sending out more emigrants, and the best we can get. All we can send will add to the power of the nation. This course was urged by Ex-President Roberts. He considered it a Christian duty to elevate every mortal man as high as we can. In the way we propose to aid Africa, we attempt to show them that they can do in their sphere all that the white man can do. The negro cannot maintain here the same comparative social position that he can in his own land. He wished that some able and liberal man would endow another professorship in the Liberia College. He knew of no place or direction where money could be better used. He believed the work of this Society was the work of God. Africa is to be brought into

subjection to the King of Zion. All nations were to be brought unto God.

Dr. Darling announced that a collection would be taken up to aid the work of the American Colonization Society. He earnestly endorsed the objects of the Society. He believed the evangelization of Equatorial Africa depended upon the black man. It could be accomplished in no other way. Careful study had led him to this conclusion.

The congregation united in singing the doxology, after which Rev. Dr. Cox pronounced the benediction and the meeting closed.

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From the Newark Register.

#### COLONIZATION MEETING AT NEWARK, N. J.

A public meeting in behalf of the American Colonization Society was held in the North Reformed Church, on Sunday evening, May 15th. Rev. Dr. Orcutt, Secretary of the Association, in an entertaining address, remarked, that for over fifty years this cause has received the countenance of the best minds in the country, mentioning the names of Theodore Frelinghuysen, Jeremiah Day, Edward Everett, and others as examples. The main object of the Society was the Christian civilization of Africa by its own children. The many and unsuccessful attempts at missionary work were next alluded to and attributed to the mortality of the laborers in the field. The work already accomplished in Liberia was stated, and a denial made of the charge that the Colony is relapsing into barbarism, the testimony of the President and Attorney General of the Republic and the American Minister Resident being cited in refutation of the error.

Professor Eaton, of the Collegiate Institute at Brooklyn, said that Liberia was not a colony, but a nation, and thus recognized in Europe and elsewhere, and that it has a dignity that few are aware of. It is in a peculiar position, however. In absorbing the aborigines, there is danger of infection from the superstitions of the degraded Africans, hence it is necessary to have intelligent men there. The black man has done our work for many years, and we owe him something in return. If he is not contented here, the Society provides him a passage to Liberia, expenses free, and gives him a six months' support, together with a fee simple to ten acres of land. As the prejudice between the races will not be eradicated for years to come, it is evident that the black man will not soon have a chance to elevate himself.

Rev. Dr. Findley, of the Central Presbyterian Church, remarked that Liberia opens a glorious field for the develop-



ment of character and governmental abilities. During the late war the negro had proven himself an efficient soldier, and, if opportunity were afforded, could doubtless give an equally good account of himself in other vocations.

The exercises closed with a collection and the singing of the doxology.

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#### DIFFUSION OF THE BIBLE IN LIBERIA.

The American Colonization Society have just received from the estate of the Rev. F. A. McCorkle, late of Greeneville, Tennessee, \$470, which, with \$30 paid to the General Government as tax, is a legacy of \$500 made to the Society by that former zealous friend of Africa, for "the purchase of Bibles" for Liberia. Many of the citizens of that Republic who emigrated from the State of Tennessee, will remember Mr. McCorkle with sentiments of affection and gratitude, and rejoice with others that he did not forget them in his declining years, but gave of his means to supply the people of Liberia with the bread of life.

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#### CONNECTICUT COLONIZATION SOCIETY.

The Anniversary of this Society was held this year in New Haven, in the Hall of Representatives, (granted for the purpose by vote of the House,) Thursday evening, May 12th. Vice President Rev. W. W. Turner, of Hartford, called the meeting to order, and stated that the Society had no President, as Hon. Thomas B. Butler declined that office, to which he was elected at the last Annual Meeting, on account of scruples which prevented him, as a judge of the Supreme Court, from assuming any such office.

Hon. L. F. S. Foster, Speaker of the House of Representatives, was invited to preside, and accepted the trust. Rev. Dr. Phelps, of New Haven, offered prayer. The Secretary of the Society, Rev. J. Aspinwall Hodge, of Hartford, being absent, Rev. W. W. Turner read the Annual Report. We make only brief extracts:

"Daniel P. Crosby, Esq., of Hartford, one of the Managers of the Society, has recently departed this life. His loss is greatly deplored, as he had long been a firm friend of the cause, and a generous contributor.

The newly appointed District Secretary of the Parent Society for Massachusetts, Connecticut, and Rhode Island, Rev. D. C. Haynes, of Boston, has been actively engaged since March 18th in holding public meetings and collecting money, and otherwise promoting the interests of the Society. The following letter from Mr. Haynes takes the place of the financial statement:

NEW HAVEN, CONNECTICUT, *May 10, 1870.*

Rev. J. ASPINWALL HODGE,

*Secretary Connecticut Colonization Society.*

MY DEAR SIR: The amount of cash received from Connecticut by the American Colonization Society, as acknowledged in the African Repository, from May 20, 1869, to April 20, 1870, is \$1,224 39. I have received to April 25, 1870, not yet acknowledged in the Repository, \$152. During the period included above, there has been received for African Repository \$5, making a total from May 15, 1869, to date of \$1,381 39.

The smallness of this amount is due to the facts that there have been no legacies received during the year, and that nearly no effort has been made in the State. My own efforts did not commence until March 18th, and I have received since, of the total for the year, from Hartford, \$484, and from Norwich \$152; whole amount \$636.

Very truly, yours,

D. C. HAYNES,

*Dist. Sec. Am. Col. Society.*

The patrons and friends of the Society have great reason for encouragement in the present aspect of its affairs, and in the indications of favor with which its aims seem to be regarded by Divine Providence. If it only shall receive their firm support and liberal contributions, its success is sure."

The meeting was then addressed at length by Rev. D. C. Haynes, of Boston; Rev. Leonard Bacon, D. D., of New Haven; Hon. James T. Pratt, Member of the House of Representatives from Wethersfield, and others

We regret that we cannot give in full the speeches on this occasion, particularly that of our respected friend Rev. Dr. Bacon, who has long been a Life Director of the American Colonization Society, and to whom we were formerly indebted for many cherished favors. He spoke of the new aspects of the cause in the freedom of the former slaves, which removes all objections to work, and gave it his renewed concurrence.

We also greatly rejoice in the fact that Rev. Dr. Woolsey, President of Yale College, though unable to be present at the meeting, accepted the Presidency of the Connecticut Society, vacant since the death of the lamented Professor Silliman, Sr.

The following officers for the year were then chosen :

*President.*—Rev. Theodore D. Woolsey, D. D., LL. D.

*Vice Presidents.*—Rev. W. W. Turner, Hon. Thomas W. Williams, Hon. Ralph I. Ingersoll, Hon. Origen S. Seymour, Hon. Ebenezer Jackson, Hon. James C. Loomis, Hon. Leverett E. Pease, Earl Martin, Esq.

*Secretary.*—Rev. J. Aspinwall Hodge. }

*Treasurer.*—Charles Seymour, Esq. }

Hartford.

*Board of Managers.*—James B. Hosmer, Esq., Rev. Leonard Bacon, D. D., Samuel S. Ward, Esq., Rev. William Thompson, D. D., Rev. Abner Jackson, D. D., Rev. R. G. Vermilye, D. D., Henry White, Esq., H. H. Barbour, Esq.,

Hon. James T. Pratt, Gen. William Williams, E. H. Roberts, Esq., Daniel Phillips, Esq.

On the Sabbath preceding this Anniversary, Rev. D. C. Haynes, District Secretary, presented our cause in the First Baptist Church, New Haven, Rev. Dr. Phelps, pastor. The New Haven journals report the meeting as follows :

"THE AMERICAN COLONIZATION SOCIETY.—The above-named Society had a hearing at the First Baptist Church yesterday afternoon. Rev. D. C. Haynes, District Secretary, preached upon the missionary aspect of the cause from the 68th Psalm, 31st verse: 'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.' The speaker discussed the following topics : First, Africa, in common with all the world, must be evangelized; second, efforts for Africa have heretofore been entirely inadequate, as the climate is deadly to white missionaries, and all nations have preyed upon Africa by the slave trade; third, colonization by colored people has been the only successful mission to Africa, and since emancipation large numbers of the converted ones are anxious to go to their fatherland for its good as well as their own, and the Society is overwhelmed with applications. Liberia has a College and other schools, and churches of seven different denominations. It has within its jurisdiction six hundred thousand of the native tribes, and is calling loudly to the Christian freedmen to come to aid in saving Africa."

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#### EMIGRATION FROM BARBADOS.

April 6, 1865, the brigantine Cora, chartered and provisioned by the American Colonization Society, sailed from Barbados with three hundred and forty-six residents of that favored Island for Liberia, where they arrived May 10. This was a departure from the usual policy of the Society, but the subject was carefully considered, and subsequent events have demonstrated its wisdom. Thus was added a number of well-educated and religious families and of skilled and industrious mechanics and agriculturists to the African Republic, at a time, too, when emigration, owing to the war then in progress, had almost ceased from the United States.

Some of these people soon removed to the adjoining British Colony of Sierra Leone, but the others located at Monrovia or went up the St. Paul's river, and founded a settlement now called Crozerville. It will be gratifying and encouraging to the friends of the colored race to learn from these emigrants that they there "enjoy liberty, equality, and social and political privileges to a greater degree" than they could in the West Indies, while their success has caused their "relatives and friends" in Barbados to solicit such pecuniary aid as would transfer them to Africa. This will more fully appear in the following communication, which reached this office during the present month :

"SETTLEMENT OF CROZERVILLE, LIBERIA, W. C. A., MAY 4, 1869.

To Rev. THOMAS S. MALCOM AND OTHERS.

GENTLEMEN: We, the undersigned, citizens of the Republic of Liberia, who emigrated from Barbados, West Indies, four years ago, beg leave to communi-

cate to you, as friends of Liberia and members of the Colonization Society, on a subject of great importance to us, and involving the interest and happiness of thousands of our race, both in this country and the West Indies.

We have individually received several letters from our families and friends, representing their condition, asking us for aid, and expressing their ardent desire to come to Liberia. But we are few in number, and not yet advanced sufficiently far in business nor farming to be able to render them any pecuniary aid. We think best to make known their request to you, and ask you if, as individuals or as a Society, you can assist us to aid them, or directly yourselves aid them to come to this country.

We are confident that they are the right sort of men for this country. They are men who understand tropical agriculture. They have been accustomed all their lives to growing the same products that are indigenous to this soil and climate, and thus they can bring with them an experience which no other class of emigrants can. They are greatly needed here, to assist in developing the great resources of agricultural wealth, which are now dormant in this fertile country, needing only the skillful hand of culture. Besides, we wish our friends and relatives to be encouraged in coming here, because they can here enjoy liberty, equality, and social and political privileges to a greater degree than they can in the West Indies, while at the same time they will assist to build up a great negro nationality on the Western Coast of Africa, and redeem, civilize, and Christianize millions of our race now sunken in the lowest grades of heathenism.

We trust you will do us the kindness to submit our request to the attention of our friends and the friends of Liberia, and give us such an answer as to you seems best.

We are, gentlemen, yours, respectfully,

JOHN P. PORTE, JOSEPH T. GIBSON, JOHN I. THORPE, JOHN A. COX, JACOB PADMORE, THOMAS CADDLE, AUGUSTUS GALL, ISAAC W. DENNY, DAVID GIBSON, JOHN E. PORTE, THOMAS H. WHARTON, JAMES PADMORE, JOHN W. JORDAN, SAMUEL T. HOLDEN, THOMAS H. EASTMAN, JOHN B. WEEKS, ROBERT CLARKE, JOHN A. BRATHWAITE, JOSEPH B. HIGHLAND."

The American Colonization Society has not the pecuniary ability to comply with the spontaneous requests of the colored people of the United States for passage to Liberia, and, as a consequence, are unable to meet the wishes of the above-named applicants. This is deeply regretted, as African Colonizationists are the friends of the African race wherever they are found. But is this not a proper and grand field for British philanthropy and Christian liberality? Here is an urgent appeal in behalf of the suffering residents of one of their own Islands, and a way of relief suggested which is at once practical, easy, and cheap; promotive of good to those that remain and to those that go, and, at the same time, to the more numerous population of a despoiled continent.

The colored residents of Barbados have been free for the last thirty years, and making progress in improvement and in education. Many of them have



risen above the mass, yet they have been unable to reach the same social position with the wealthy and educated whites, while their elevation only renders their condition the more irksome. Hence, this refined and intelligent class turn their eyes toward Liberia as a land of hope, May it not be thus with the American people of color, and they soon earnestly aspire to something more desirable than they are now enjoying, or can expect to enjoy, in the United States—"a great negro nationality," and to help to "redeem civilize, and Christianize millions" of their race in Africa?

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**THE ARTHINGTON AND BREWER SETTLEMENTS.**

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, *April 8, 1870.*

MY DEAR SIR: On the 3d of last month I wrote you of the condition of the emigrants by the last trip of the Golconda, and what they were doing. Nearly all of the Arthington company have moved up to their settlement, and the most of them are in their own houses. Those of them who are still here I will move up next week. I visited their settlement last week, and found them busy at work. Their settlement I judge to be about a mile and a quarter above Muhlenburg, and about a quarter of a mile from the river. It is on elevated lands. The site, however, is not as level as I could wish it. It was their own selection. The lands nearer Muhlenburg are claimed as private property, is the reason why the Arthington settlement was not made nearer Muhlenburg. They have done considerable in clearing off their lands, with the assistance I have rendered them; but as yet nothing has been planted. They have been too busy in getting up their houses to plant anything, and, moreover, it was not the season for planting. They seemed much pleased with their location and prospects. It has been quite expensive in moving them up, as well as tedious.

Mr. Munden, the leading man of the Brewer company, tells me that his people will be ready to move up to their places next week—that they have their houses ready. I informed you, in my letter of last month, that this company had selected a site in the rear of Virginia for their settlement. It was my purpose to have visited their selection last week, to see what they had been doing, but I concluded to defer my visit. I hope they will be within two weeks moved up, and in their own houses. I have also extended aid to this company, to facilitate their operations. I am really anxious that all of them should do well. With due reference to economy, I am doing the very best I can for these and the other emigrants by the last trip of the ship.

I am, sir, yours, very truly,

H. W. DENNIS.

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**LETTER FROM PRESIDENT ROYE.**EXECUTIVE MANSION, MONROVIA, *April 8, 1870.*

DEAR SIR: I received your very kind congratulatory note of the 4th of February last, and I thank you for the good wishes therein expressed for my health and happiness, and for my success in the Presidency.

It is a great work that we have before us, and I have been in office so short a time, that it may be premature to speak of success; still, with the motives that actuated me to accept the high position conferred by the suffrages of my fellow-citizens, with the assistance of the kind friends that have always aided Liberia, and with the help of the Almighty, I cannot see how we can fail in a work that is intended to accomplish so great good for Africa and the world.

You have, no doubt, seen my Inaugural Address, setting forth the policy of the administration. This policy, which in a few words may be summed up to be the elevation of the native tribes, the education of the people, the development of the agricultural resources of the country, putting our financial operations on a sure basis, and giving ready and numerous facilities for intercourse among the various parts of the Republic, will be adhered to as far as it is seconded by legislative aid, and the means which we shall be able to command shall allow.

I shall be always happy to hear from you; and wishing you personal success, as well as success for the great work in which you are engaged, I remain,

Very truly, yours,

E. J. ROYE.

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#### THE LATE REV. HENRY B. STEWART.

We regret to learn of the death of Rev. Henry B. Stewart, pastor of the Congregational Church at Greenville, Sinou county, Liberia, which took place at his residence at that place, February 4, after an illness of some three weeks' duration. Mr. Stewart emigrated in the spring of 1849, from Savannah, Georgia, under the auspices of the American Colonization Society, preferring the wide sphere of usefulness opened to him in Africa. Long will his memory be cherished by numerous friends in that Republic and in the United States.

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#### ITEMS OF INTELLIGENCE.

**LIBERIAN DELEGATE TO THE GENERAL ASSEMBLY.**—The brig Nile arrived at New York April 27, from the West Coast of Africa, having on board as a passenger the Rev. James M. Priest, who has been a missionary in Liberia for the last twenty-seven years, and now makes this trip to attend the Presbyterian General Assembly. Mr. Priest was Vice President of Liberia during the Presidency of Hon. D. B. Warner.

**LIBERIA PRESBYTERIAN MISSION.**—A missionary writes from near Monrovia, that three new divinity students were received under the care of the Presbytery at its last meeting. In reviewing the events of the year he says: "Our churches have been revived and refreshed from on high, and our communities reformed to some extent, and the work still increases. Converted men

are looking forward to entering the holy ministry in increased numbers. We are now on the eve of a great moral reformation in Liberia and parts adjacent. Interior chiefs are seeking alliances with us. The day of Africa's redemption is dawning, and we have not men or means for the demand."

OUR MINISTER TO LIBERIA.—Rev. John Seys, D. D., after many years' labor as a Missionary in Liberia, was appointed Minister-Resident and Consul-General to that Republic. After service there, he requested and obtained six months' leave of absence to enable him to visit the United States. When he got here he was informed by the Secretary of State that Congress had passed a law limiting leaves of absence to diplomatic officers to sixty days, and that his vacation must therefore be limited to that time. Mr. Seys now protests against the deduction of four months' salary (\$1,333) on the ground, first, that the law of limitation was *ex post facto* in his case; second, it took him forty-eight days to come from Monrovia, and the same time to go back. The Senate Committee on Foreign Relations have his case before them.

BRIGHT CHRISTIAN PROSPECTS.—In a letter from Monrovia to the *Baptist Missionary Magazine*, Rev. Mr. Richardson says: "I have been in Africa forty-one years, watching with no little interest the progress of the Gospel of Christ; and I am prepared to say truthfully that such bright and cheering prospects have never been witnessed by any one before. Throughout Liberia the kind visitation of the Spirit of Almighty God has been felt. Sinners of all grades and tribes have bowed to the mild sway of Jesus Christ, speaking with glad hearts the wonderful goodness and the love of God shed abroad in their hearts. The heathen all around us are stepping into the Gospel pool, and being made whole. Glory, glory be to God, the darkness of idolatry and vice is fast receding, while the light of the glorious Gospel is spreading far and near. It would gladden your heart and strengthen your faith to be here to witness what is going on. At my station, Virginia, December 7th, I baptized twenty-seven persons, one-third natives and Congoes. November 7th, at Monrovia, twenty-eight; and on the 19th of December, nine more. At Carysburg fifty-eight are waiting for baptism. Of this number, two-thirds are natives. At Grand Cape Mount forty converts are waiting likewise."

CHRISTIANITY ON THE GOLD COAST.—Rev. J. A. Mader, of the Basle Mission, says, in a report: "On Good Friday we had the Lord's Supper with 104 African communicants. On the Sunday after Easter I baptized thirty heathen in the name of the triune God. Many candidates have been made to wait; from one town thirteen out of twenty. The admitted candidates received regular instructions for three months. Many of these young Christians said that they had received their first impressions of the Gospel through the sermons preached on the streets in town by missionaries and Christians. Most of these baptized people will never need any material help from the mission. There is no end of new applicants for baptism, made by people who, weary of devil-worship, seek salvation with Christ."

## Receipts of the American Colonization Society,

From the 20th of April to the 20th of May, 1870.

## MAINE.

Milltown—Mrs. Sarah D. Stickney..... 4 00

## VERMONT.

St. Johnsbury—Mrs. A. F. Kidder. 5 00  
Sharon—D. Z. Steele..... 3 00  
8 00

## CONNECTICUT.

Hartford—Connecticut Colonization Society, by Charles Seymour, Treas., \$3.50; Nathaniel Powell, in part for Life Membership, \$20..... 23 50  
By Rev. D. C. Haynes, (\$411.00.)  
Norwich—James L. Hubbard, \$40; Gen. W. Williams, \$20; Hon. L. F. S. Foster, J. M. Huntington, Charles Osgood, David Smith, Daniel W. Coit, each \$10; G. Green, \$20; Cash, J. Halsey, each \$5; Geo. Perkins, Frank Johnson, C. Learned, John Dunham, Jedediah Johnson, Samuel Morgan, each \$2..... 152 00  
New Haven—Gov. J. M. English, Mrs. W. T. Fellowes, each \$20; Mrs. C. M. Street, Prof. E. E. Salisbury, each \$25; Elihu Atwater, \$15; A. Heaton, The Misses Gerry, T. Bishop, D. H. Wilcox, N. Peck, T. D. Woolsey, D. D., O. B. North, Samuel Brace, Mrs. G. Nicholson, each \$10; Prof. J. M. Hoppin, Hon. R. I. Ingersoll, W. W. Boardman, C. B. Whitelsey, M. G. Elliot, C. L. Chaplin, Eli Whitney, Benj. Noyes, each \$5; Miss Nancy Atwater, \$7; Mrs. C. A. Ingersoll, \$3; H. N. Whitelsey, E. B. Bodwich, each \$2..... 249 00  
Wethersfield—Gen. James T. Pratt. 10 00  
434 50

## NEW YORK.

By Rev. Dr. Orcutt, (\$242.97.)

New York City—J. P. Crosby, \$75; Miss M. Few, \$50; Wm. Walker, \$10..... 135 00  
Brooklyn—C. P. Dixon, \$20; W. C. Duntun, A. S. Barnes, each \$10; J. F. McCoy, M. N. Packard, E. H. Marsh, each \$5..... 55 00  
Albany—Col. in Fourth Presb. Ch..... 52 97  
242 97

## NEW JERSEY.

By Rev. Dr. Orcutt, (\$86.99.)  
Trenton—G. S. Green, B. Gum-

mere, Thos. T. Stryker, Third Presb. Ch., each \$10; John S. Chambers, P. P. Dunn, each \$5; H. Wood, \$2..... 52 00  
Newark—Col. in North Reformed Ch..... 34 99  
86 99

## DISTRICT OF COLUMBIA.

Washington—Miscellaneous..... 366 20

## TENNESSEE.

Greeneville—Legacy of Rev. F. A. McCorkle for the purchase of Bibles for Liberia, \$500; Less Gov. tax, \$30, by Robert McCorkle, executor..... 470 00

## INDIANA.

Bloomington—Donations by Mr. John R. Hemphill..... 8 00

## ILLINOIS.

By Rev. G. S. Inglis, (\$25.84.)  
Greenville—Col. Meth. E. Ch., \$3.26; Col. Baptist Ch. \$2.45; Col. Presb. Ch., \$15..... 20 76  
Mendota—Col. German Luth. Ch. 2 47  
Andover—Col. Swedish Meth. Ch..... 2 60  
25 84

## FOR REPOSITORY.

MAINE—Milltown—Mrs. Sarah D. Stickney, to January 1, 1871.  
VERMONT—Richmond—Mrs. Phebe Humphrey, to May 1, 1871, by Rev. J. K. Converse.... 1 00  
CONNECTICUT—Buckingham—Mrs. P. S. Wells, to May 1, 1871, \$1; Miss F. A. Hills, to January 1, 1871, \$1..... 2 00  
MASSACHUSETTS—Hingham—David Fearing, to January 1, 1867, by Rev. Dr. Tracy..... 2 00  
PENNSYLVANIA—Philadelphia—Eli K. Price, to June 1, 1870, by Rev. Thomas S. Malcom..... 1 00  
TENNESSEE—Murfreesboro—John Lytle, to April 1, 1871, by T. S. Stewart..... 1 00  
ILLINOIS—Chicago—Robert Lawrence, to May 1, 1871, by E. F. Cornell..... 1 00  
IOWA—Fort Madison—Rev. Jacob Rambo, to January 1, 1871.  
Repository..... 10 00  
Donations..... 810 30  
Legacy..... 470 00  
Miscellaneous..... 366 20

Total.....\$1,656 50







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